

A

REVIEW

OF THE

STATE

OF THE

BRITISH NATION.

Thursday, January 17. 1712.

AND will you affirm positively now, says one to me, that Insults me frequently upon this Head; Will you affirm positively that there is no Separate Treaty Concluded, That the Peace is not already made; That it was not Sign'd here in October, and the like, as you see it in every Body's Mouth? Speak directly, and tell me what you can say to it?

In my last, I told you my Reasons why I did not believe it possible to be so; I will not affirm positively any Negative in the World, neither can it be expected in fair Reasoning; and I fear much for the Consciences of those, who take upon them Affir-

matives; I wish our People in this Age would remember a Maxim, which in our talk of Publick Affairs would be very useful, and I am sure in a Christian is very necessary, viz. *He that tells a Thing for Truth, not knowing it to be true, tells a Lye, tho' what he says be true; and I'll add another; He that tells for Truth, what he hears but as probable, or suspected Truth, tells an Officious Lye, whether the Thing be true or no.*

How many notorious Untruths do our Men of Conscience tell in the World, and think they do no harm, and this by an insensible Addition of Circumstances in every Relation, till the Suspensions of every Hypo-

Hypocondriack Brain, or the Politick Sug-
gestions of every wicked, cunning, design-
ing Emisary to a Party, are Converted into
Fact, and at last, obtain the Sanction of
those Men's Affirmative, whose Credit
backs the Fraud, and so the meer empty
Suggestion grows up into an Affirmative,
with Personal Authority to support it.

I could tell some People among us, how
much they have suffer'd by this Evil; and
by putting them in Mind of the Injury they
have receiv'd from it, they might think a
little of the Injury they do by it.

As to the Peace being already made and
Sign'd, and the Queen having already Ag-
reed with the *French*, I have told you my
Reasons, why I believe it is not so; I im-
pose upon no-body, I only press them to
think and consider, and then judge if it be
probable; if my Reason be not a Reason
to them, I am sorry for it; but sure they
may allow it a Reason to me; my Reason
is, because I cannot think the Queen an In-
fidel, a Pagan, or a Mockers of God, or a
Contemner of his Jealousie and Justice;
That her Majesty should order the whole
Nation to pray to God for a Blessing upon
the Negotiations of the Treaty, *That a
Safe, Honourable, and Lasting Peace may be
the Issue;* (these are the very Words) if that
Peace was settled already, *That God would
bless and assist the Forces of her Majesty and
her Allies, in order to push the Enemy, till he
will submit to such a Peace;* (the very Words
again :) If the Peace was made, and no
Forces to be any more Employ'd, this would
be such a horrid Thing, that upon my
Word it cannot enter into my Thoughts:
I am flattering no-body, but I have never
been in this OVEN, and therefore cannot
look there for any body else; to say nothing
of the Evidences her Majesty has given of a
Religious Life, a Fear of God and his Judg-
ments, and a Temper govern'd by Religi-
ous Principles; for I know I am talking to
People who make nothing of that.

Nay, I'll go farther; You were Yester-
day, *Good People*, Fasting and Praying in
the very Sense, if not the very Words a-
fore-mention'd, and I do not hear that

any Judgments, any Thunders, Lighten-
ings, Earthquakes, or other dreadful Te-
stimonies of Heaven's Displeasure have yet
happened; it is true, God is not oblig'd
to shew immediate Tokens of his Wrath,
nor is it always his Method, in Cases of the
highest Provocation; but in such Remark-
able Mockery, when a whole Nation, when
a Sovereign, and the Authority of a King-
dom shall join in Affronting God himself,
Mocking him with sham Fasts, and Prayers
in Masquerade, I am sure we have Reason
to expect it; and in Cases less than this,
frequent Instances have been given when it
has been so, when his immediate Vengeance
has follow'd, and History is full of it; but
to wave the search into Prophane History,
which would be too long for this short Pa-
per, be pleas'd to read the 58th Chapter of
Isaiah, and see how the Prophet speaks
there of Hypocritical Fasting, and with
what Abhorrence God himself is represent-
ed there to receive it, *take a few bignous
of it.*

*Cry aloud, spare not—— Shew my People
their Transgression, and the House of
Jacob their Sins, v. 1. There's God's
Anger express'd at the Hypocrisie; in
the next Words you have the Fast de-
scrib'd; Tes they seek me daily—— They
ask of me the Ordinances of Justice——
They (seem to) take delight in approach-
ing to God; v. 2.—— There's the
the Pretence of Devotion; in the next
Words he detests the Cheat of it;
Behold ye Fast for Swift and Debate, and
so smite with the Fist of Wickedness;
Ye shall not Fast as ye do this Day; v. 4.
Is it such a Fast that I have chosen? v. 5.*

Can any Man believe, but that such a
Fast as we must have had, if these Things
are true, is not a Fast that God abhors?
To Command us to pray for Assistance in the
War, when we have made the Peace; for
a Blessing and happy Issue on a Treaty, when
the Treaty is a Sham, and fix'd already in
private?—— Let such see, how God Represent-
ed in Old Times such doings as these: *We*

unto you that desire the Day of the Lord, (Fasting Days) to what end is it for you? The Day of the Lord (Fasting Day) is Darkness and not Light: I HATE, I DESPISE your Feast-days, I will not smell in your Solemn Assemblies. Amos, v. 18. 21. Again in another place; The calling of Assemblies (Fasts) I cannot away with, it is Iniquity even the Solemn Meeting. (Fasts.) Isaiah. 1. 13. Again, yea, when you make many Prayers I will not hear, your Hands are full of Blood. v. 15.

Now what think you, good People; is the Queen a Christian? Do you imagine she believes there is a God, a Sovereign Judge, to whom Kings and Queens must Account? Or do you believe her Majesty a

Female Julian, an Apostate, that sets up to Blaspheme and Defile God and Religion?—And what have you been doing Yesterday? Have ye Fasted for the true Ends which the Queen directed you to, viz. To pray for a Good Peace being the Issue of the Treaty, or Success to the Confederate Arms, till France shall submit to such a Peace?—If you have done this, tell me how you could jest so with your Religion and your Maker, if you believed the Queen had made the Peace already? And if you have not pray'd so, I doubt much, lest you have Fasted for Strife and Debate, and to strike with the Fist of Wickedness. Isaiah 58. v. 4.

Advertisement for all to read that have Prizes in the Lottery.

AS I have resolv'd, according to the Scripture-Rule, as much as in me lies, to live Peaceably with all Men, so I hope no Man will take the Publication of the following Letter, as a Design of Reflection; the Occasion obliges me to publish the Letter and I am to ask the Author Pardon, that I have left out all that part of it, which either speaks well of me, or ill of any that has oppos'd me; and this I have done, as well to let one part of the World see I covet no Man's Praises, as to let another part see, I can preserve my Respect to them, (whatever Advantages offer) who perhaps have little for me.

The Letter is as follows.

Mr. Review,

I Am one of those, who some Years ago committed to your Disposal a Summ of Money, to be Distributed in Charity to poor Indigent Families, such as you had described to the Person who gave you the like Trust before me, viz. Such as were Diligent, Industrious, with many Children, and not receiving Alms; The Extremity of this Winter Season, and an unexpected Advantage falling into my Hands by the present Lottery, moves me to think again of the Poor; and I am so

well satisfied with your Integrity and Justice, in the Distribution of the last I entrusted you with, that I choose to commit this Trust to you, altho' a much larger Summ, and at a Time when many Mouths are open against you on Party-Quarrels, which I regard not; I think, if you speak your Conscience, and uprightly, without regard to Persons and Opinions, you should not be Discouraged at the Opposition of any People, whose Opinion differs from yours; and to shew you that some will still Trust you, I have, with all imaginable Freedom, committed this Trust to your Hands, tho' I am no Stranger to your Circumstances at all; I have always been a Friend to the Cause you have appear'd for, and am sensible of your Services and Sufferings for the Dissenters Interest, and am sorry for any Ill Returns made you; I send you enclos'd, a Direction where to receive ——— which Summ I think to Repeat, when you signify your having dispos'd of this; obliging you to conceal both the Summ, and any Suggestions (if you have any) of the Person, or else I shall send no more.

Your Friend, &c.

CHARIT.

This

Jan. 3. 1711.

This is a Letter. — with how much Vanity *foever my Enemies may Tax me with, I could by no means satisfy myself to conceal; I think such a Candle should not be put under a Bushel, but on a Candlestick, that this Light may so shine before Men, that they may see the good Works, and may glorifie our Father which is in Heaven.* And since the Person is so entirely Conceal'd, there remains no Room for the Censure of *blowing a Trumpet, &c.* An Hypocrisie which I hope I would have no Hand in; If the Example may stir up others to like Acts of Charity, I am sure the Publication will have a good End: This is the fourth Time that I have been made the Almoner of Unknown Bene-

factors to the Poor. — And I never yet had the least Intimation who the Persons were, from whom it came, by which I lost the Occasion of returning them all the Thanks and Blessings which I was Entrusted with, by the poor People that shar'd the Relief.

I was then aware of the Malice of Enemies, and the Forwardness of Men addid to Reproach, and therefore kept Authentick Vouchers both of the Summs I paid, and of the Circumstances of the poor Families I Reliev'd; and I shall do the same now, that the generous Giver may always know in what manner his Money has been Distributed.

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